

heterogeneity of the biblical text and midrashic exegesis. In applying ancient scriptures dialogue takes place between a text filled with gaps inviting a new text to take up those challenges. An intertext is created between reader and text.

From this information Frisk develops in chapter 3 (pp 109-135) what he calls “an eclectic approach to the narrative exegesis of Pseudo-Philo” (p 109). Focusing on the use of “secondary Scripture” (p 109 – Scripture found elsewhere in the Bible) he develops a grid to study LAB’s compositional technique and Frisk’s hermeneutical strategy. His model comprises 6 hypotheses on the process of re-reading Scriptural texts. These are then corroborated in the last chapter. His model is then formalized on page 119 in a diagram indicating the interpretational process as belonging to one of four quadrants formed by the movement between *traditio* and *traditum* and simultaneously between static reiteration and dynamic innovation.

Chapters 4 (pp 136-190), 5 (pp 191-263) and 6 (pp 264-313) present a technical analysis of sections from LAB 12-24. In each analysis the order is followed of first investigating the compositional technique and then the hermeneutical strategy. As spin-off each of these chapters demonstrates Fishbane’s proposal of three basic motivating social settings for re-reading: either alienation, or textual obsolescence or social-historical dislocation. In each chapter the author presents an extensive analysis of a specific section of LAB using the methods developed in chapters 2 and 3 to indicate how LAB used secondary Scripture to give its own interpretation of Israel’s history. Subjects dealt with include Israel’s journey from Egypt to the borders of the land (LAB 9-19), several narratives in LAB 15-18 dealing with the challenges to God’s fidelity to Israel, and the paradigmatic function of Israel’s past in LAB 19-23.

In the final chapter 7 (pp 314-331) Fisk returns to the theses presented in chapter 3 (wrongly indicated as ch 2 on p 315). He refers to the study done in the previous three chapters to establish the validity of the six theses he proposed. Dealing lastly with the subject of the hermeneutical relation between *traditum* and *traditio*, he points out that the subtlety of LAB’s hermeneutical use of Scripture has hitherto not been fully appreciated. The covenantal framework and the hermeneutical common ground shared by LAB and contemporaneous exegetical works are still to be explored by further research.

An extensive bibliography is published on pp 332-349, an index of modern authors on pp 371-375 and a very useful index of ancient sources on pp 350-370. Comprehensive footnotes appear on nearly every page of the publication.

As this publication deals with a very specialized area of hermeneutical investigation, a smaller circle of readers is to be expected. For those who are, however, interested in historic hermeneutics and the subject of “rewritten Bible”, his study is highly recommended. It will also play an immense role in bridging the gap between Old Testament and New Testament studies.

Flusser, D 2007 – *Judaism of the second temple period (Vol 1: Qumran and Apocalypticism)*

Publisher: Eerdmans. Hardcover, 370 pages. Price: \$36.00

Reviewer: Dr M Cromhout (Johannesburg)

This first volume of two is a collection of 22 articles originally published in Hebrew, and now translated into English and made available to a wider readership by Azzan Yadin. David Flusser, who passed away in 2000, is recognized as a leading Jewish scholar of the New

Testament and Early Christianity, but as the sub-title indicates, this volume focuses on some of his work on Qumran and the Dead Sea Scrolls (which Flusser openly identifies with the Essenes), a work that already commenced when the DSS were discovered. The articles in this collection range from those which have a broad appeal, to those catering for inter-textual specialists and the true DSS connoisseur. A notable strength is Flusser's ability to recognize inter-textual allusions or connections across the spectrum of "Jewish" literature of this period, however subtle they may be. This includes connections between the DSS and later liturgical forms of Jewish worship, with the Tanak, Josephus, the Apocrypha, as well as traditions and attitudes evident in Jesus, early Christianity and of course, the New Testament. For any specialist in the DSS, this book is a welcome addition filled to the brim with opportunities for learning and insightful scholarship.

Hardin, J K 2008 – *Galatians and the imperial cult*

Publisher: Tübingen: Mohr Siebeck. 188 Pages. Price: Unknown

Reviewer: Prof Dr W Carter (Brite Divinity School – Christian University Fort Worth, USA)

This book intends to examine "Galatians against the backdrop of the imperial cult in order to determine its value for understanding the social and religious setting of the recipients of Paul's letter" (p 19).

In Part 1 on the imperial cult, chapter 2 provides a somewhat generalized and simplified introduction to the imperial cult and ideology. The first half identifies some ways in which the cult proliferated, while the second part discusses the cult's "reception" among local populations. The division is awkward, suggesting that Rome exported the imperial cult while provincials willingly received/consumed it. Previous studies of this interaction – not considered here – indicate a much more interactive and ambivalent process. The discussion also does not consider the relationship between "Romanization" and the imperial cult. The use of a sociological model of empire (G Lenski's?) might have helped to establish the hierarchical empire's concentrations (and deprivations) of power, status, and wealth. While the discussion rightly notes the involvement of non-elites, it neglects gender and observances in associations and households.

Chapter 3 examines the degree to which the imperial cult and ideology impacted on Galatia. The discussion catalogues archaeological evidence for the imperial cult and ideology. A lack of methodological sophistication prevents examination of a range of negotiations. The use of James C Scott's work, and postcolonial theory might have complexified and teased out the multivalent and ambiguous ways the powerless (and powerful) negotiated imperializing power. There is little contribution to be found in these chapters.

Part 2 turns to Galatians. Chapter 4 argues that Paul's statements in Galatians 6:12-13 about the agitators are reliable. Engaging Winter's analysis, Hardin argues that the agitators were local Jewish Jesus-believers, not Galatian outsiders (pp 92-94). They participated in the imperial cult (pp 102-110), but sought to avoid civic and synagogal persecution for associating with separated Gentile Christians who did not observe the cult (pp 91, 114, 144). The agitators sought to circumcise them not because Jewish groups enjoyed exemption as *religio licita* (rightly rejected) but to regulate their status by reintegrating the